UTHERAN MEN

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Procession at World Council Meeting

OCTOBER, 1958

Sad!

Join the Trouble

The way the incident started out we had reason for feeling a bit sad, but when was all over, both of us felt glad.

It was raining when I returned to where I had parked my car.

An elderly man who had double-parked his car alongside mine was glumly and leisur removing cartons from the trunk.

I got into my car, started the motor and pulled out from the curb as far as I cou expecting the man to move his car farther up the street. But nothing happened. I too the horn gently, but the man simply spread out his arms in a hopeless, sad gesture.

Annoyed, I opened the window and heard him mutter, "I can't move; I have a f tire." He was removing the cartons to get at his spare tire.

What to do? It would probably take him 15 or 20 minutes to change the tire. I co go to a store and buy something I needed, or simply sit in the car and wait, in the dulln of the afternoon drizzle.

Then the thought "good Samaritan" entered my head. This elderly man, not too w dressed, with an old car, was not in mortal danger; he was only inconvenienced. If he w lying wounded on the street, that would be different. But he seemed so pathetic, so s out there in the drizzle.

So I decided to help him. At first he looked upon my approach as an intrusion, eventually his mood changed. Even though I really didn't do much more than stand by share his plight, he began to appreciate the fact that he was not alone in his trouble.

When finally the tire was changed and he could move his car up the street a bit let me drive away, he seemed like a new person. Profusely thankful, the man's day seem brighter. And I felt better, too.

Later I reflected: If you can't beat 'em, join 'em. If somebody else's trouble co your way and seems to hinder you in some manner, don't wait; join the trouble and h overcome it.

God didn't simply stand by and wait and hope that earth's troubles would clear but he entered the human situation through Christ. He joined the trouble and helped overcome. As a result, the darkness of this world has been turned into a brightness t gives gladness to believers.

Glad!

LUTHERAN MEN

The Magazine for Church Men

olume 39 **October, 1958** **Number 10**

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Cover Photo

Leading clergymen attending the annual meeting of the World Council Churches' Central Committee leave the Lutheran Church in Nyborg-and, Denmark, in a procession after the service. Shown in center (be-nd the three white-collared ministers) are: Dr. Franklin Clark Fry, esident of the ULCA and chairman of the Central Committee (left), d Dr. Ernest A. Payne of London (Baptist), the committee's vice airman.

—Religious News Service Photo

Staff

or — Joseph B. Mohr, 3701 Avenue I, Brooklyn 10, N. Y.
Send all News, Articles and Stories for Publication here.

iness Manager — Howard L. Logan, 231 Madison Ave., New York 16, N. Y.
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Merger Reports Will Highlight ULCA's Dayton Convention

by CHARLES C. HUSHAW

Exciting prospects for merger of the United Lutheran Church in America with three other Lutheran church bodies will highlight the ULCA's 21st biennial convention at Dayton, O., Oct. 8 to 15.

Convention delegates will hear encouraging reports concerning merger negotiations involving the ULCA, the Augustana, American Evangelical and Finnish Evangelical Lutheran Churches looking toward formation of a new 3,000,000-member church — possibly within the next three years.

The three bodies involved in the unity talks with the ULCA already have given approval to preliminary steps in the negotiations, and the Dayton convention is expected to give a go-ahead signal to the ULCA's Special Commission on Relation to American Lutheran Church Bodies.

The convention will celebrate the church's 40th anniversary at a birthday dinner Friday, Oct. 10.

It will be sponsored by the Lutheran Laymen's Movement for Stewardship of the ULCA. Dr. Franklin Clark Fry, president of the ULCA and of the Lutheran World Federation, will be the principal speaker. Dr. Fry's address will be entitled "A Look to the Future."

Mr. Hushaw is the executive director of the ULCA Department of Press, Radio and Television.

Miss Helen Knubel, daughter of the ULCA's first president, the late Dr. Frederick H. Knubel, and a member of the National Lutheran Council staff, will speak reminiscently on "Do You Remember?"

The nationally-known pianist Roger Williams, a member of St. John's Lutheran Church, Richmond Hill, N. Y., and a member of LLM, will present a 20-minute concert of pop, religious and classical selections which will include his popular "Autumn Leaves," a recording that sold 3,000,000 copies.

Mr. Williams is the son of the Rev. Dr. Frederick J. Weertz, pastor-emeritus of St. John's Lutheran Church, Des Moines, Ia.

The toastmaster at the dinner will be LLM President Everett G. Mitchell, of Chicago, director of NBC's National Farm and Home Hour. The Rev. Herbert W. Veler, president of the ULCA's Ohio Synod, will give the invocation and the benediction will be pronounced by Dr. F. Eppling Reinartz, secretary of the United Lutheran Church and president of the National Lutheran Council.

The dinner will be held at Wampler's Ball-Arena, four miles north of Dayton. More than 2,500 persons are expected to attend.

A record budget of $26,596,5[illegible] for the 1960-61 biennium will be submitted to the convention.

The Executive Board will ask delegates to approve total expenditures of $12,380,160 in 1960 and $14,216,000 in 1961. The total budget for the 1958-59 "double apportionment" 10th anniversary biennium is $25,613,400.

The Board of American Missions, which is organizing new congregations in the U. S. and Canada at the rate of nearly 100 a year, will receive $3,880,000 in 1960 and $4,380,000 in 1961, if the convention approves the proposed budgets. The Board of Foreign Missions is expected to receive $2,451,100 in 1960 and $2,877,900 in 1961.

The 1958 church convention also will be asked by the Board of American Missions to authorize it to borrow a total of $8,460,000 in 1959, 1960 and 1961 for church extension loans. The board now has more than $13,000,000 on loans to congregations.

Budget items of $181,500 and $194,600 for 1960 and 1961, respectively, are included to meet the total anticipated deficits of *The Lutheran*, weekly news magazine of the church, on the condition that the magazine continue to be published as a weekly and that the subscription rate remain unchanged.

The proposed budget includes $250,000 in the biennium for the on-going television ministry of the United Lutheran Church.

Russian Church Delegates Meet at Utrecht

Representatives of the World Council of Churches met in Utrecht, The Netherlands, with delegates of the Moscow Patriarchate of the Russian Orthodox Church. Left to right are Dr. Franklin Clark Fry ULCA president and chairman of the WCC's Executive and Central Committees; Greek Orthodox Metropolitan James of Melita, a member of the Council's Central Committee; Dr. W. A. Visser 't Hooft, the council's general secretary; Bishop Mikhail of Smolensk, a member of the Soviet delegation; and Metropolitan Nikolai of Krutitsky and Kolomna, second ranking leader of the Moscow Patriarchate. Metropolitan Nikolai said he would recommend that the Russian Orthodox Church join the World Council.

—Religious News Service Photo

The Topic for November

An Inter-Lutheran Topic

Edited by the Rev. John Mangum

They Stand Under Oppression

by J. Robert Busche

This topic will tell you about some of the terrible persecutions Christians of the 20th Century are enduring. It is hoped that the review will stimulate you to re-examine your own life, your own Brotherhood, your own congregation. The courage of your fellow Christians should help you strengthen your own Christian witness.

As you know, a part of Germany is now living under conditions in which "goods, fame, child, and wife" may well be taken—and indeed have been taken—from those who seek to defend and proclaim their faith. In the so-called satellite countries, the situation is even more trying than in East Germany. And in China, Japan, India, Africa, Indonesia, and Latin America Christians suffer for the faith. For that matter, however, godless forces are at work around the entire globe. In reality, hindrance to the spread of the gospel differs by degree and not by area.

"Though an Host Should Encamp Against Me"

That the forces of communist Russia are directed toward the defeat and eventual destruction of the church of Jesus Christ is doubted by no one well acquainted with the facts of recent history. For quite a long time, it seemed that the goal of the state would be the extermination of the church in Russia. This effort did not succeed. In more recent times, it seems that the strategy has been designed to devitalize the church and render it impotent. This effort has produced some degree of success.

Dr. Franklin Clark Fry, president of the United Lutheran Church in America, was one of ten outstanding Protestant leaders who were sent as a deputation from the National Council of Churches to visit with leaders of the Christian church in Russia. Their findings revealed that the church there regards its "function as that of saving souls and pre-

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Author

The Rev. J. Robert Busche is administrative asistant for the National Lutheran Council, New York, N. Y.

Topic Aims

1. To present to the men a report of the manner in which fellow Lutheran laymen in other lands are responding to their Christian vocation, despite the difficulties of opposition to the Christian Church.

2. To inform the men of the organized movements whereby Lutheran men in other countries are endeavoring corporately to express their vocation.

uring them for heaven. They show tle other concern for the social or tellectual life of their people. It the prevailing assumption that ience involves the reason, religion e feelings. Educational, economic id political life is the concern of e state. Worship, from birth to ath, is the task of the church." ich a concept drastically undercuts e stature of the church.

The oppression of Christians in mmunist-dominated lands outside ussia seems to be following some-hat the same pattern as in Russia. ost observers state that the pres-t policy of the communist regime not to persecute directly but rath-to bring continuous subtle pres-re to bear. Especially clear is the fort to keep the youth of the na-ons away from the influence of e church. It is hoped that the next neration will be influenced so rongly through propaganda and essure devices that the church in period of years will die a natural ath.

Pressure on Youth

The way in which this actually fects the lives of your brothers in rist is shown in the following true ory.

Two Lutheran parents in their id-thirties had been blessed with ree fine children. The oldest, whom shall call Heinrich, was now 15. this time Heinrich should have en confirmed in the church. Hein-h's parents were informed, how-er, (and it was quite well im-essed on Heinrich himself) that less he joined the *Frei Deutsche gend* (Free German Youth) it uld not be possible for him to

First Steps on Free Soil
Communist pressure often caused parents and children to flee to this country.

continue his education at the high-school level. It was privately impressed upon Heinrich that his parents also would suffer if he did not make this move. Heinrich was led to believe that his father's job was dependent upon his joining this communist youth group.

At the same time, fully mindful of the nature and purpose of the *FDJ*, Heinrich's pastor had explained both to him and to his parents that they must make a choice between Heinrich's confirmation and his joining the *FDJ*. In the *FDJ*, Heinrich would be asked to commit himself to the state and would be sworn to serve it above all else. In his church, he would be asked to place God above all things.

Knowing that Heinrich would have no further educational opportunity unless he joined the *FDJ*, his parents decided they would have to let him join. The parents and the boy both realized the danger of such a move but hoped that Heinrich could get by with "lip service" and not fall prey to the godless teachings.

(continued on page 23)

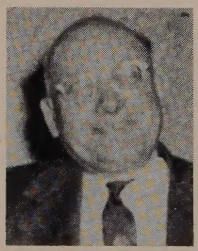
Lamb Award Winners, 1958

The Lamb Award is a national adult award which is given to Lutheran laymen an pastors who have rendered noteworthy service of exceptional character to the physical, mento moral and spiritual development of boyhood through or in the scouting program of the Lutherc Church.

The recipient of the award should be one who has been or is:

1. An active member of his parish and an individual of outstanding Christian characte
2. Actively participating and encouraging the Pro Deo et Patria program.
3. Actively promoting and supporting Boy Scout Sunday.
4. Displaying outstanding service in the recruitment of Lutheran men for leadership scouting.
5. Displaying outstanding service in promoting the organization of (Lutheran) scout unit
6. Actively encouraging participation in the program of scouting.
7. Conscientiously interpreting to his council the Lutheran position on scouting.
8. Inaugurating significant service projects for the church.
9. Actively promoting and supporting the scouting program.

For further information about the award, write to United Lutheran Church Men hea quarters in New York, or to National Lutheran Committee on Scouting, 701 Second Avenu South, Minneapolis 2, Minn.

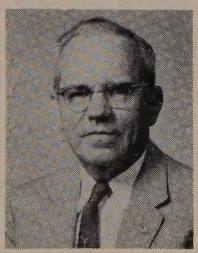


ERNEST ROAS ACKERMAN
Assistant Superintendent, Berks Foundry

In the Daniel Boone Council, Mr. Ackerman began his servic as chairman of the troop of St. John's Lutheran Church, Hamburg Pennsylvania, in 1938. He has also served as neighborhood commi sioner and member of District Organization and Extension Committe and Advancement Committee. In 1956 he was awarded the Silv Beaver Award. He has inspired many to join him in service to boy hood.

A faithful churchman, former secretary of church council, h is now active member of the congregational Evangelism Committe

Presentation: church service or convention ULCM Ministerium Pennsylvania.



HARVEY J. BECKER
School Principal

Since 1928 Mr. Becker has had a constant leadership registr tion covering the past 30 years as scoutmaster, squadron leade troop committeeman, neighborhood commissioner, district chairm and council chairman of training on the executive board.

He is the holder of the Scouters Key and the Silver Beav Award. Last year he gave leadership to a group of 22 scouts in mountain top experience at Philmont Ranch in New Mexico.

As a member of Grace Lutheran Church, Red Lion, Pennsylvani he is highly respected as a teacher of the Men's Bible Class, mem ber of church council and leader in evangelism and stewardship.

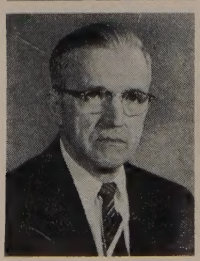
Presentation: church service or Central Pennsylvania ULC convention.

ALFRED L. CARLSON
Inspector, Federal Housing Authority

In the past fifteen years Alfred Carlson Sr. of St. Andrew's B the-Sea, Atlantic City, N. J., has moved from den dad to cubmaste to committeeman, district committeeman, executive board membe to council President—re-elected for a third term. He holds the Si ver Beaver Award.

Although Mr. Carlson is a devoted family man, his wife doe "complain" that she hardly has a chance to talk with him, for h is out night after night on scout and church work. As a churchm he is member of official board, deacon, chairman of evangelis member Home Missions Committee of conference and secretary the Brotherhood. In all his efforts he goes beyond the call of dut

Presentation: at a church service or at convention of New Je sey Synod ULCM.

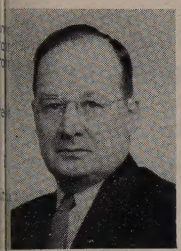


NORMAN G. CLYMER
Clerk, Bethlehem Steel Co.

As a scouter for 30 years, Mr. Clymer has been an outstandi example of one who gives unselfish service to others and lea others to a high spirit of good Christian leadership. As a memb of the Bucks County Council, he is a leadership training chairma and of Trinity Lutheran Church, Quakertown, Pennsylvania, he institutional representative for the Cub Pack, Scout troop and Ex plorer Post sponsored by the Brotherhood. He was presented th Silver Beaver Award in 1955. His beginning in scouting was as troo committeeman and later for a period as scoutmaster.

In his church his interest has been largely in youth program but has also been a leader as superintendent of Sunday School, i the local and conference Brotherhood and on the congregationa Evangelism Committee.

Presentation: church service or convention of ULCM Ministeriu of Pennsylvania.



HERBERT J. HAMMERS

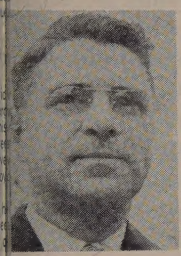
Mr. Hammers of Columbus, Ohio, has been a scouter and has served his council as a leader continually since 1934; as assistant scoutmaster, scoutmaster and member of district committee.

He was leader and member of the committee for each of the National Jamborees in 1937, 1950, 1953, and 1957.

At his own expense, Mr. Hammers has helped at least twelve boys with their college expense. Some were almost completely dependent upon him for their college education. He did this without expectation of reward or praise and very few are aware of this service.

As member of Indianola Lutheran Church, he has been a member of the church council, treasurer of congregation, and is now active on committees of Evangelism and worship. For many years he has been a Sunday School teacher.

Presentation: church service or at convention of Ohio Synod ULCM.



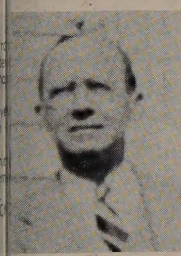
ARTHUR E. NICKLES

Arthur Nickles is a 40-year veteran scouter and has been honored by the Baltimore Area Council, BSA, with the Silver Beaver Award. He has given time and talents over the years to maintain high standards and the improvement of methods to bring high-grade leadership and direction to youth.

In 1923 he organized the troop at St. John's Lutheran Church, Parkville, Baltimore, Maryland. For twelve years he was scoutmaster, then troop treasurer, chairman of committee, and now serving on troop committee at the Maryland School for the Blind. He has recruited more than 50 men from his church in scouting—always looking for men of good character to aid the Scout program.

He is also Sunday School teacher, secretary of the church council, and co-chairman of Evangelism Committee.

Presentation: church service or at Maryland Synod ULCM.



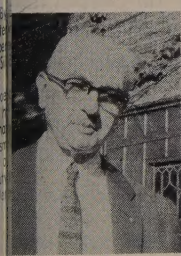
JOHN L. RUBERT

Retired Civil Engineer

From the old "Boys Brigade," which antedates scouting to the present time, John Rubert of Nativity Lutheran Church, Philadelphia, has lived for boys and the Boy Scouts. As a bachelor his unselfish interest in boys has led others into serving boyhood. His record in scouting began as troop committee chairman in 1923, and continuously since. He also serves as Merit Badge counselor and Council Member, BSA.

In his church he has always served faithfully and at this time he is a Sunday School teacher, advisor to Luther League, member of the Brotherhood, lifetime honorary member of the church council, laymen's co-operative association and Men of Mt. Airy Seminary.

Presentation: church service and or convention ULCM Ministerium of Pennsylvania.



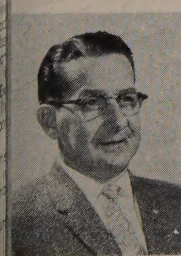
WALTER F. SEEMILLER

Scout Executive

"The Dean of Merit Badge Counsellors," Frontier District of Philadelphia, Mr. Seemiller has an outstanding record continuously since 1917. One man bearing testimony camped with him in 1917 and again 40 years later in 1957. During the years he has changed communities, but always in some capacity serving boys through scouting. Assistant scoutmaster, scoutmaster, troop committeeman, commissioner and Merit Badge counselor. He was presented with the Silver Beaver Award in 1936.

At Lutheran Church of the Prince of Peace he is a Sunday School teacher, member of church council and chairman of youth activities.

Presentation: church service or ULCM Pennsylvania Ministerium convention.

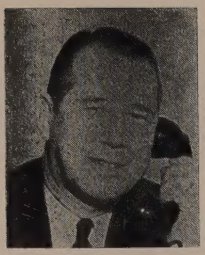


PAUL M. SHEW

Sales Engineer

As official of Scout Council of Philadelphia for many years, Mr. Shew has, as member of advancement committee and of organization and extension, promoted many units of scouts in Lutheran Churches. At present, he is secretary and institutional representative of the church troop of Hope Lutheran Church, where he has been an active member since 1945, serving on the church council as president and on the property committee. He is a faithful Brotherhood member. He was presented the Silver Beaver Award in 1951. His chief purpose is to lead boys to become good citizens.

Presentation: church service or convention ULCM Ministerium of Pennsylvania.



News and Views from Headquarter

Howard L. Logan, Executive Secretary
231 Madison Ave., New York 16, N. Y.

What Are Men's Groups Doing?

Have you ever wondered exactly what the men's groups in congr gations are doing? I have. So we attempted to secure information fro the groups. We sent out 1,000 questionnaires and had replies from abo one-third of them. These replies came from almost all areas of the chur The answers were most interesting.

We knew that many men's groups were the congregational agen for the physical improvement of the property of the congregation. T answers revealed this to be true. One could wonder about the value dollars of the work contributed by the men of the congregation. It isn difficult to imagine that the total amount might run into the hundre of thousands of dollars. Some of the improvements were of a major natu even though most of them could be counted in the few hundred-dollar class. Yes, of the 348 replies, 101 indicated that they had made it possible for physical improvements in the property.

Many purchases were also made by the men's groups from their own funds for the enhancement of the church's property. Leading the list was the installation of outdoor Bulletin boards and directional signs. Running a close second were the decorations provided at the Christmas season for the church. We may be inclined to feel that these are the only kind of service projects that men's groups are engaging in. This is not true. In fact, one is encouraged as he reads the reports of the many other service projects being accomplished by our men.

Of the replies received, more than 50 replied that they had engaged in congregational evangelism projec for the congregation. Many of the were the King's Men Crusade, b others were evangelism visitation United Lutheran Church Men e courages men's groups to use t King's Men Crusade in cooperatio with the congregational evangelis committee. More than a score co ducted the stewardship programs f their congregations under the dire tion of the congregational stewar ship committees.

But some of the other project less popular perhaps, provide inte esting reading. Four units have e tablished a fund for assisting you men prepare for the ministry. O not only provides financial aid b will even help in tutoring in sp cial subjects if needed. Four Me groups reported that they were spo soring refugee families here in Am

Two more answered that they ported a parish abroad through Board of Foreign Missions. Sev- groups made it possible for young ple to attend synodical Luther gue conventions and church nps. Home missions were aided 25 groups.

More than 30 groups sponsored congregation's athletic program the various communities. Other ups provided car pools for driv- members to the church services. ll others provided for the usher- at their services. One of the st unique services rendered by a n's group was one in which the n provided "sitters" with an inva- five nights a week. Three others intained special farm projects in ich the sale of crops was used for nevolent purposes.

United Lutheran Church Men is agency in the church for the omotion of Boy Scouts. It was pected that many men's groups uld be sponsoring Boy Scouts. e replies indicated that 102 men's ups out of the 348 sponsor vari- s units of Cubs, Scouts and Ex- plorers. Not only did the men's groups provide the adult leadership for scouting but they also provided funds for the operation of the program and made possible a number of major scout projects.

The father-and-son dinner is becoming one of the normal parts of the men's program in the congregation and the replies indicated that many groups sponsored this worthwhile event in the life of the congregation. A number of the answers told us that the men's groups are caring for the dinner at the mother-and-daughter programs.

United Lutheran Church Men is discouraged from engaging in church-wide money raising projects and this prohibits the kind of contribution made by the women to the causes of the church. Who can say, however, that the contribution of men's groups in the projects as described above would not represent a significant contribution to the life and work of the church. What are men's groups doing? They are doing a lot of things that need doing in the life of the church.

The Complaining Person

The church has many critics, some of whom are outside the church. They do not rry me; I just stay away from them. The ones I do worry about are those whose names on the church roll, but to whom that means nothing. Like the man at the pool of hesda, they wail that nobody will help them. They complain, "The preacher never nes to see me . . . I don't like the music . . . I go, but nobody shakes hands with . . . the Church is after my money . . . too many of the members are hyprocrites . " and so on, ad infinitum, ad nauseam.

But I have noticed that when the complaining fellow begins to walk on his own nin the church, to support it with his prayers, his presence and his gifts and his vice, he finds joy and strength therein. One is "made whole" only when he begins ne worth-while activity. The sickest people are usually those who have the least to do.

Charles L. Allen, in THE TOUCH OF THE MASTER'S HAND (The Fleming H. Revell Company).

Scouting in the ULCA

By Dr. George A. Eichler

Director of Scouting
Aubrey Mauney, Kings Mountain, N. C.

The following charge was given at an Eagle court of honor at Camp Trexler in the Poconos, Pa., July 14, by the editor of this department.

The badge of the Eagle Scout has just been conferred upon you. You have often heard the saying, "Here's where we separate the men from the boys." Tonight you have taken a long step toward responsible manhood even though you are yet of tender years. With this high honor naturally goes corresponding responsibility.

You have been the beneficiary of all that scouting has to offer in addition to what you have learned from your home, school, and church. All these institutions have stood behind you to help and encourage you to climb the steep places in the trail of the Eagle. No doubt there were times when you felt like abandoning the trail. The requirements simply were too difficult. Then it was your mother, your father, your scoutmaster or some other interested person who was on hand to encourage you to stick to the trail, and tonight the coveted honor was conferred upon you. You owe a lot to the people who kept you on the trail. You can repay all this help you have received by helping some younger scout along the trail. To many of you younger scouts the trail seems steep and rugged, and almost impossible to climb. Don't be discouraged—what others have done you can do. There will be those who will help you too.

We have all heard so much about the value of scouting. Is it really so important? We think so. I will give you only one rather dramatic example of the value of scouting citation.

(Here a citation for heroism from the National Council BSA was read commending a 14-year-old boy Bruce Knopf, for saving a 14-year-old girl from drowning).

Bruce did not hesitate and reason with himself: I am only 14 years old. I am only a second class scout. I am only a ninth-grader. There are others here—why must I risk my life?

Like a true scout he was prepared. He had also learned the meaning of the tenth law of scouting— a scout is brave. He had learned in scouting what to do in an emergency like this kind and he did it without questioning—and a life was saved. Is scouting worth while?

—G. A. Eichler

A Lutheran First

The first charitable society in America was organized by the Germans at Philadelphia in 1763.

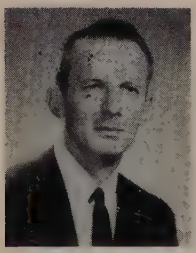
Two Receive Pro Deo et Patria Award Near Dallas, N. C.

On July 6 in St. Paul's Lutheran Church, Route 1, Dallas, N. C., Star Scout K. B. arrison Jr. and Life Scout Dennis Setzer Jr. were given the Pro Deo et Patria Award. Both oys served as acolytes, were members of the junior choir, and regularly attended Sunday hool and the Luther League. Their special projects were interior bulletin boards for the ucation building.

Shown in the photo, left to right, are: Pastor W. Leo Smith; Max Robinson, scoutmaster; out Garrison; Mrs. K. B. Garrison Sr.; Scout Setzer; Mrs. Dennis Setzer Sr.; Dennis Setzer .; K. B. Garrison Sr.; R. M. Schiele, former scout executive of the Piedmont Council, BSA, d now scout executive emeritus.

Worship together this week

Regular worship of God gives strength and stability to the life of the individual, family d the nation. This is the message of Religion In American Life's tenth annual campaign, hich will be launched throughout the nation in November. Above is a reproduction of the ster which will appear in brilliant colors on more than 6,000 billboards, on 90,000 car rds in buses, street cars and trains, on posters on the sides of buildings, on transportation rminal platforms and in store windows. In addition, the message will be carried in 10,000 wspaper advertisements, in hundreds of magazines, will be seen on television, and heard radio. Time and space valued at over $8,000,000 for these messages will again be con-buted by American business and advertising firms through The Advertising Council. At the me time, hundreds of communities throughout the country will hold local RIAL campaigns tie in with the national effort, which is sponsored by a committee of 70 lay men and men of all faiths and supported by 24 national religious groups, the U. S. Junior Chamber Commerce, Kiwanis clubs, the Public Relations Society of America, and many other service d professional organizations. Free community and congregational worship attendance promo-n kits are available from RIAL, 300 Fourth Avenue, New York 10, N. Y.



MAN TO MAN

BY LAWRENCE M. REESE

Christian Window Shopping

One of the most effective means of modern mass communication is the attractive display window which is characteristic of most of our stores. Who of us has not enjoyed the luxury and sometimes the envy of "window wishing." We stand in front of the furniture store and see the most beautiful furniture. Farther along a window of books engages our attention. Across the street the palatial display room of the auto dealer makes us dissatisfied with our older car. Here and there the fashion windows make us aware that we are both out of clothes and out of style.

For most of us window shopping is about 90% looking. We look, we wish, we verbalize our hopes and then go buy a few things at the price we can afford. It costs nothing to build a dream world of wishes.

In some respects we do a lot of window shopping in the Christian church. Look at the displays put on by the Christian church: Peace, forgiveness, reconciliation, a community of people living as brothers. Our display windows are filled with faith, hope and charity. We show a world of great promise in sermons and discussions—the world we so desperately desire.

Unfortunately, not enough peopl are buying the things displayed b the church. Like the shopper wh likes to look but does not intend t buy, we go into the church, we lik the things the church offers, but fe of us want to pay the price. We ar content to be ecclesiastical windo wishers.

The Price Is High

As in the case of the best stores if we want the best "products" o Christianity, we must pay the price Instead, many of us are shoppin around for spiritual bargains. W become dissatisfied with the minis ter so we attend somewhere else. W learn that the building fund is go ing to cost us plenty so we pledg very cautiously. We thrill at the hig goals of love and forgiveness bu do very little to interpret them int our daily living.

Whatever we think of some of ou movies and stage plays, this muc can be credited to them: They ar coming to grip with the deep issue of men today. They may be profan and sordid but they reflect the fa that some people are grappling fo answers. They depict people who a looking for what the church offe but they give up and then slide int the oblivion of the sordid. Many o

r plays today have as their sub-
ts the deep trials and tribulations
modern man. Whether they con-
bute an adequate answer to to-
y's problems is questionable. But
ey do bring our problems to the
rface and we are grateful for that.
The window-shopping Christian
ıs sees two opposing pictures: A
urch which has the noble aspira-
ns and promises of Christianity
t also a world of depraved men.
ıd too often the Christian does as
e window shopper: He looks at
e costly things displayed and then
es and looks for a bargain. Either
is unable or unwilling to pay the
ice for the things he wants most,
st like the rich young ruler.

Sometimes preaching and teach-
g are somewhat like the well-
essed store window. There is held
before us the Kingdom of God
d His righteousness. We see a
brld of forgiving love and peace
rough our Lord Jesus Christ. But
forget that these great gifts and
essings were originally bought at
high price, the price of a Cross.
we go window shopping in the
urch and buy a few items, our
n forgiveness, a clean heart and
right spirit, we have still gone
ly the first mile, the mile without
r cross. These are spiritual gifts
nich we can keep only as we share
em and that's the price we have
pay. It's a rule of spiritual arith-
etic that the things which we share,
keep; things we keep, we lose.

What a Man Can Do

Every man of Western culture
ıst be amazed and disappointed
at so many nations of the world
e forsaking us and embracing god-
less communism. Why do people not choose freedom? Why do they not choose Christianity? Why are some of the Eastern religions surging as they are?

There is no simple answer but there is an implication for every man in the church. Obviously we have not translated the Good News into our daily lives. How could there be so much that's unethical among labor groups, corporations, governments, and among all of us in our social contacts IF we translated the Gospel into daily life?

Just suppose the so-called millions of Christians in this land of ours would practice their faith night and day and infiltrate every area of life. It would mean paying the price.

For one man I know it meant a demotion in business. For another it meant getting the title of "reformer" in his sophisticated club, for another it meant opposing the whole college athletic policy (because it was dishonest to the core) and losing his job.

We are all impressed that today's churches are filled with Christians on Sunday. But are our offices filled with Christians on Monday? How are we really known in our community—as a good guy, a fine credit risk, a golfer who shoots in the low eighties, a man who has a good job? Or are we known primarily for our convictions as Christians? We may still be all the things mentioned above. But the price of Christianity is to witness in all that we do—in thought, word and deed. And this is a pretty high price for an expensive possession.

There is a great difference be-

tween regarding our Christianity as a way of personal morality and seeing it as a part of the redemptive plan of God. If we become Christians so that we can attain to a high and moral way of life, we have developed only one facet of Christian faith. God has a job for us to do everywhere we are. We must be concerned with what goes on in the community and in the world and share our responsibility for it. If we see an expensive item in a window and want and need it bad enough, we'll sacrifice for it. Why not apply that to the church? We have window-shopped in the church and found there a redeeming Christ, not just for personal salvation but for the world. We want this dynamic power in our lives and we want it for all others. But we get it at the price of carrying this Christ into every life experience. No wonder a pastor said recently: "When The Service is over, our service begins."

One final word, and that has to do with upkeep. People who ha prized possessions discover that th need a lot of care. A Cadillac own should know before he buys a Ca illac that he'll have to pay factor specified prices for the car's upke usually quite a bit higher than sm cars. A new baby is a prized po session and may cost quite a l just to get into the world. But t upkeep is greater in the months a years after. And so it is with t Gospel.

Our Gospel is dynamic, not stat God is searching regularly and cc stantly. If we are asked to witne for our faith, to change the wor in our humble way, we'll need the care and upkeep to our own fai that we can get. That means priva devotion, public worship, and a d liberate attempt to become mo mature as Christians. If we do th we do more than window-shop Christians; we own life's most priz possessions.

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Pro Deo et Patria Award Given in St. John's Church Atlanta, Ga.

Life Scout John Wright received the Pro Deo et Patria Award on August 17 in St. John's Lutheran Church, Atlanta, Ga., the Rev. Clarence K. Derrick, D.D., pastor.

Shown in the photo, left to right, are: O. H. Waters, scoutmaster of Troop 38; Barbara, John's sister; Earl Wright, John's father; Pastor Derrick; Life Scout John; John Maynard, representing the Atlanta

Council of Boy Scouts; Mrs. Ea Wright; E. A. Ryder, key scout for the Georgia-Alabama Syno ULCA,

John's special project was a ma uscript on Martin Luther.

NORTH EAST WEST SOUTH

of Men and Their Activities

Retreats

A number of retreats were held during the month of September.

Those reported to us included the Maryland Synod ULCM retreat at Camp Nawakwa, Pa., Sept. 6-7; one for Ohio Synod men at Camp Mowana, Ohio, Sept. 6-7, under the direction of Dr. Amos Traver, former editor of *Lutheran Men;* another for the men of the East and West Alleghany Conference of the Central Pennsylvania Synod, held at Camp Sequanota, Sept. 12-14.

The 15th annual retreat of the Central Conference ULCM, New York and New England Synod, was held at Big Moose, Sept. 26-28 with Dr. Alfred Beck and Dr. Henry Endress as the leaders. The North Carolina Synod ULCM held its retreat at Lenoir Rhyne College in August, with Dr. M. L. Stirewalt Jr. in charge.

(Editor's note: In late 1958 the ULCM offices hope to be able to make suggestions about themes for 1959 retreats. This is to be planned in cooperation with the Department of Social Action of the Board of Social Missions, ULCA.)

North Carolina

Augsburg Brotherhood, Winston-Salem, N. C., had an unusual privilege recently when they heard Dr. Martin Niemoller at their second breakfast for the men of the church. Dr. Niemoller is a leading German churchman.

The North Carolina ULCM sponsored the 7th annual Lutheran Scout retreat at Lutheridge during August. This is a unique program for Lutheran Scouts of the synod.

R. Brown McAllister is handling requests for Brotherhood Sunday materials within the North Carolina Synod, which is providing materials for the observance of that day.

The state convention will be held at St. Andrew's, Hickory, Nov. 18.

Pacific Southwest

The Southern Conference Brotherhood of the Pacific Southwest Synod sponsored a family night recently in cooperation with the Los Angeles Dodgers baseball team. For every person who attended the affair—if the total reached 400—a gift would be made by the ball team to the synod's youth camp.

The annual meeting of the conference Brotherhood will be held Nov. 7. Bob Brammer of Altadena is the president.

Conventions

The Indiana Synod ULCM held its convention at St. Luke's, Fort Wayne, Sept. 13-14. Other conventions: Illinois Synod ULCM at Lu-

theran Memorial, Springfield, Sept. 20; Ministerium of Pennsylvania ULCM at Havertown, Sept. 20; Pacific Synod ULCM at Seattle, Sept. 19-21; Ohio ULCM's second annual convention at Orrville, Ohio, Sept. 27; Central States Brotherhood at Hanover, Kansas, Sept. 25; Pittsburgh Synod men at Camp Lutherlyn on Sept. 12-13.

Coming conventions: Central Pennsylvania on Oct. 18; Iowa, Oct. 19; North Carolina, Nov. 18; West Virginia at Jackson Mills, Nov. 1-2.

Charter Meeting

St. John's of Vandalia sponsored a Men of St. John's Day for an outing. This was a preliminary meeting to the charter meeting held late in September. At the outing the men were encouraged to attend the first regular meeting for the presentation of the charter by Dr. Amos Traver of Springfield. The pastor of St. John's is the Rev. Robert Barkley and the ULCM president is William C. Traub.

New York

The Brotherhood of Holy Trinity, Skaneateles, N. Y., had a large part in the recent anniversary observance of the congregation's anniversary. The men also placed road markers giving directions toward their church. This is one of the few Zion Slovak Synod churches with a men's group.

Trinity, Staten Island, recently heard Dr. Oscar R. Rolander of the National Lutheran Council speak about his experiences in Africa. Roy Cutter is president of the group.

At St. Peter's in the Bronx former ULCM President Ray Eller has prepared an excellent manual on church ushering.

East Alleghany Conference

The East Alleghany Conference of the Central Pennsylvania Synod has set Sept. 24 as the date for their meeting at Philipsburg. At that time they will vote on a new constitution conforming with the ULCM of the synod.

Canada

The Canada Synod ULCM sponsored the annual Lutheran rally at the synod camp at Edgewood Park. More than 1000 persons attended. The Rev. Franklin Jensen, member of the ULCM Executive Committee, resigned as pastor of St. Mark's, Kitchener, Canada, to accept a call to Erie, Pa.

Pro Deo et Patria Award Given in St. Stephen's Church Lenoir, N. C.

The Pro Deo et Patria Award was presented to Life Scout Thomas Wilson Shuford III on August 17 at the 50th anniversary service of St. Stephen's Lutheran Church, Lenoir, N. C.

Participating in the ceremony were the Rev. Clayborne S. King, pastor, who enumerated the requirements for the award; Scoutmaster J. C. Rainey of Troop 1, Whitnel Methodist Church, who read the citation from the National Lutheran Council; Mrs. T. W. Shuford Jr., who pinned the medal upon her son; Scout Thomas, who presented his mother with the lapel pin worn by mothers of those who receive the Pro Deo et Patria Award. Scout

homas was the fourth boy of St. ephen's to receive the award since)53.

The youth built ping-pong tables r the church's recreation room as s project.

In the photo, left to right, are Pas- r King, Mrs. Shuford Jr., Thomas, r. Shuford Jr., and Scoutmaster ainey.

irst Pro Deo et Patria Awards in Bethany Church South Bend, Ind.

The first Pro Deo et Patria Awards be given in Bethany Lutheran urch, South Bend, Ind., were pre- nted by Pastor George W. Schu- e to three boys on July 13. Shown the photo, left to right, are Pas-

r Schuette, and the three scouts, anny Engber, Billy Hoyes and Gary sch. Bethany Church is five years d.

Shown in this photo are Eagle Scout David Nering with his mother, Mrs. Edwin L. Nering, who pre-

sented the Eagle Award to her son while he was a member of another congregation before he joined Bethany Church. David also has received the Pro Deo et Patria Award.

David's father, Edwin L. Nering received the Lamb Award in 1957 at the ULCM Pittsburgh convention.

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Answered Prayer

"Santa Claus sure mussed up this deal," said the draftee.

"What's the beef?" asked his buddy.

"Fifteen years ago I wrote a letter to Santa Claus, asking for a soldier suit. And now I get it!"

Pseudonym

John Smith witnessed a holdup. When the police arrived, an officer asked the witness his name.

"John Smith," said Smith.

"Cut the comedy," snapped the cop. "What's your real name?"

"All right," said Smith, "put me down as Winston Churchill."

"That's more like it," said the officer. "You can't fool me with that Smith stuff."

Insomnia

For some, sleeplessness is a medical problem. For some, it is a psychiatric problem. But r most of us it is a religious problem . . . it is a matter of really trusting in God . . . at he will continue to support us and sustain us.

—From THE NEXT DAY, by James A. Pike

List of Available ULCM Materials

Order from 231 Madison Ave., New York 16, N. Y.

QUANTITY	DESCRIPTION	UNIT PRICE	PER HUNDRED	AMOUNT
.....	Invitation to Monthly Meeting Postcards		$1.50	.....
.....	ORDER OF SERVICE (one side)			
.....	Men's Hymn (other side)	.02	$2.00	.....
.....	Men's Hymn with Music	.02	$2.00	.....
.....	Membership Application Cards	.01	.75	.....
.....	Model Constitution Booklet (5 copies)	FREE	$2.00	.....
.....	Individual Membership Cards	.01	.75	.....
.....	How to Organize a Men's Group (1 copy)	FREE	$5.00	.....
.....	ULCM HANDBOOK		$3.50	.....
.....	Constitution of U.L.C.M. (ULCA)	.05	$2.50	.....
.....	Work Sheet for Executive Committee	.02	$2.00	.....
.....	Identification Badges (sturdy, slide-on)	.15	$1.75 doz.	.....
.....	ULCM lapel pins (4 colors)	1.25	$12.00 doz.	.....
.....	ULCM Seal cuts for printing purposes ½" at $1.50; ¾" at $2.50; 1" at $3.00 ea.			.....

PAMPHLETS AND TRACTS

.....	It Can Be Done!	.02	$2.00	.....
.....	Three Kinds of Leaders	.01	$1.00	.....
.....	Which Road? (two kinds of Men's groups)	.01	$1.00	.....
.....	LUTHERAN MEN promotional folder	FREE		
.....	HANDBOOK promotional folder	FREE		
.....	Sample copies of LUTHERAN MEN (limited quantities)	FREE		
.....	KING'S MEN PACKET (one of each item)	.50 ea.		.....
.....	Honorary Life & In Memoriam Folder	FREE		
.....	Teamwork	FREE		
.....	Program Suggestions (current year)	FREE		
.....	The Discussion Method	.02	$1.50	.....
.....	Study Materials on Social Responsibilities	.02	$1.00	.....

BOY SCOUT

.....	With Jesus, on the Scout Trail, texts for church conducted scout troops	.25		.....
.....	Scouting in Lutheran Church, Manual	.35		.....
.....	The Church and Scouting	.05	$2.50	.....
.....	Pro Deo et Patria Descriptive folder	FREE		
.....	Pro Deo et Patria Application	FREE		
.....	Pro Deo et Patria Requirements	FREE		
.....	Pro Deo et Patria Sample Handbook	.05		.....
.....	Lamb Award Descriptive Folder	FREE		
.....	Lamb Award Applications and Instructions	FREE		
.....	How Good A Scout Leader Am I?	FREE		
.....	Statement of Interdependence (BSA Prot Rel)	.01	$1.00	.....
.....	Men Wanted	.01	$1.00	.....
.....	Scouting Serves the Church (Lutheran)	.02	$2.00	.....

Apportionment Receipts **

United Lutheran Church Men

January 1, - August 31, 1958

	1958 Apportionment	Paid **	% Paid	Anticipated Apportionment for 8 Months	% for Eight Months
Canada	442	354	80	295	120
*Caribbean	—	—	—	—	—
Central Penn.	2,366	1,495	63	1,577	94
Central States	2,708	1,590	59	1,805	88
Florida	530	530	100	353	150
Geo. - Ala.	1,170	397	34	780	51
*Icelandic	40	—	—	27	—
Illinois	1,696	835	50	1,131	74
Indiana	442	286	65	295	97
Iowa	696	318	45	464	68
*Ky. - Tenn.	70	—	—	47	0
Maryland	2,898	1,512	52	1,932	78
Michigan	274	140	51	183	76
*Mississippi	—	—	—	—	—
New Jersey	406	233	57	272	89
N.Y. and N.E.	2,766	1,288	46	1,844	70
N. Carolina	6,780	4,557	67	4,520	101
*Northwest	126	—	—	84	—
*Nova Scotia	—	—	—	—	—
Ohio	756	452	60	504	90
Pacific	450	131	30	300	44
*Pacific S. W.	614	20	03	409	05
Penn. Min.	5,524	1,896	34	3,683	51
Pittsburgh	3,354	2,557	76	2,236	114
Rocky Mt.	176	57	32	117	50
*Slovak Zion	66	—	—	44	—
S. Carolina	2,846	1,564	58	1,896	82
Texas and La.	788	370	47	525	70
Virginia	1,282	360	28	855	42
*Wartburg	242	60	29	162	37
West Va.	496	331	66	331	100
West. Can.	172	149	86	115	130
TOTAL	40,176	21,482	53		

* —No synodical ULCM unit
**—In even dollars

Marriage

Many marriages slowly drift into disaster. Unconsciously devotion sinks to a lower and lower ebb . . . and then all of a sudden it is evident that there is no marriage left. There is a sure preventative to this type of denouement . . . If each would regularly and quietly in his mind take stock of the marriage, his contribution to it, and his responses to his partner, much marital breakup could be avoided.

—From THE NEXT DAY, by James A. Pike

OFFICERS' PAGE

Recently President Ed Freeman of the New England Conference ULCV of the New York and New England Synod had occasion to lead a discussion on "Qualified Leadership." In his presentation Ed Freeman gave "Five Steps to Success in the ULCM." We want to list these five steps and use this page for the development of same.

1. Responsible Leaders
2. Division of Responsibility
3. Planned Programs
4. Stay on Schedule
5. Maintain Program Balance

None of these are new at all. You will find references to them in our materials and in the ULCM *Handbook*. However, from the kind of program meetings we observe, it is necessary to keep these five steps before our ULCM congregational leaders.

Responsible Leaders. Unless you have these you might as well not attempt to have a men's group. Every organization needs responsible leadership. The church organization needs it no less than the secular organization. If you are the officer or chairman of one of the committees of your men's group, are you responsible? *Can you be counted on to do your task?* Your men's group needs the responsible leadership of every one of its officers and chairmen. Men's work has no momentum on which it can coast. If your ULCM unit is to be successful the first necessity is *responsible leadership.*

Division of Responsibility. Most of the elected and appointed positions in ULCM are such that the work involved can be divided among others. If you are the president, you need not do everything that needs to be done in your ULCM unit. Use the members of the group. Use your officers. Particularly use your vice president. Make him your program chairman. Let him preside at the monthly executive committee meeting one week following the regular program meeting. Learn to divide the responsibility of leadership in your ULCM unit.

Planned Programs. Can you tell when a program meeting has been planned well? Most intelligent men will recognize the fact that the program meeting has been planned at once. If your program meeting is to be vital and worth inviting other men to, it must be well planned. One of the great needs in our ULCM organization is planning. Certainly more time should be spent in the

ctual planning of a meeting than in
ie meeting itself. The ULCM offices
New York are making available
is summer two items to help in
anning. Write for the folder "Pro-
am Suggestions for 1958-59" and
r the "United Lutheran Church
en Work Sheet" for executive com-
ittee planning.

Stay on Schedule. Have a time-
ble and keep to it. Does your
LCM group start on time? If it
es, it is unusual. Not only should
e program meeting start on time
t it should remain on schedule.
o you have a schedule for your
eeting? So many minutes for de-
tions, for topic presentation, busi-
ss and fellowship. Keep the business
a minimum. Be sure and advise
ur topic leader how long you de-
re his presentation to be. When the
rmal meeting is concluded close the
eeting with prayer and then have
e fellowship hour. Men like meet-
gs to be run in a snappy fashion.

Maintain Program Balance. The
LCM program meeting is NOT an-
her liturgical worship service. The
st program meeting is one which is
ll balanced. And what are some
the ingredients? Devotion, educa-
n, fellowship and service. These
ur parts should be woven into each
the program meetings. The pastor
ould not be expected to provide the
votional periods for every meeting.
e education phase of the program
ould not always be presented by
utside" speakers. Your own men
ould and can provide the leader-
p of the topic. Fellowship should
a part of each meeting. Plan it so
are included. Service projects
ould be considered too.

Ed Freeman provided us with the theme for this page; perhaps you can send your suggestion for what we should include in these Officer's Pages.

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Topic

(contiued form page 7)

Meanwhile, Heinrich's youngest sister had entered kindergarten. The boldness of the godless approach in the schools had developed considerably since the time that Heinrich had been in kindergarten. His parents were disturbed to learn when Gretchen returned from school one day that the teacher had tried to convince the children of the power of the state and Comrade Stalin over against the weakness of God.

As she stood before the class, the teacher asked the children if they would like some candy. You can imagine the answer! The teacher told the children to close their eyes and pray to the God their parents told them about for some candy. Upon opening their eyes, the children found that they had received nothing. Then the teacher told them to close their eyes and ask Comrade Stalin for some candy. To their surprise, when they opened their eyes the children found on each desk a nice box of chocolates which they took with them to their homes.

Gertrude, age 11, was an active member of the *Junge Gemeinde*, the youth organization of the church. Already the teacher had made it clear to her that she could not be given good enough grades to permit her to enter high school so long as she was active in this group.

The pressure on children and parents mounted day by day. The parents continued to hold out, but each succeeding day saw hope dimmed. Finally, in desperation and fear that they might lose their children to the godless state if they stayed, the parents took the gamble of losing much more. They planned their escape. They were among the fortunate, who within a year after their escape, were assisted in finding a new homeland through a refugee program.

The experience of this family with regard to the pressures on youth is typical of that experienced by countless Christian families. Their decision to flee is not entirely typical. It only serves to illustrate one way in which some Christians have been led to serve the God they love.

You may say, "Well, that was the easiest way out!" Perhaps it was—or was it? Just what would it mean to you to leave your home and all your possessions in the prime of life? What would it mean to leave your relatives, your friends, your work, your way of life? Think of the uncertainties ahead as opposed to a reasonable measure of security which could be had easily through compromise. Imagine the difficulties that await you as you go to a strange land to live among people whose language and customs you cannot understand! Easy?

The role of the parent who would decide with finality against his child's participating in any of the communist-inspired organizations is a difficult one. From the day that the school authorities speak to the children about participating in the *Jugend Weihe* (communist youth dedication designed to replace confi mation), the conflict begins. Thos who accept the invitation of th state to participate will have thei children specially cared for at summer camp which is far mor wonderful than any summer vaca tion that could be provided by th majority of the parents. Conside for a moment the pressures brough to bear on the child who refuses t join:

1. Pressure from his own socia group in being different in not pa ticipating.

2. Pressure from within himsel because of being deprived of an op portunity for a wonderful exper ence in camp.

3. Pressure from teachers wh make clear to the child that so lon as this attitude prevails he may fin difficulty in getting suitable grade to allow him to continue his educa tion.

4. Possible pressure from local au thorities—such as having the secre police slowly following the chil home from school in a limousin and keeping constant surveillanc upon the child and parents for period of time.

If you have a child, you need re flect only a moment to sense wha your own reaction would be to an effort on the part of the goverr ment to create such problems fo him. Resentment does run deep. Yo might say "I wouldn't put up wit it." If you were there, you mig change your mind. Having you child's welfare at heart, knowin that your entire family was unde surveillance, or knowing that ther were relatives elsewhere in the cour

who could not leave the country th you, you would think twice fore you planned your escape. You ght well decide that it was the ter part of wisdom to remain and mmit yourself and your loved ones o the hands of an everloving Lord th a prayer that he would make u worthy of bearing his Name and aring his Cross.

For many of those who stay, the nalties are already quite severe, d it is expected that they will be- me even worse. Christian educa- n for those in the high-school el and beyond is forbidden. Even the early years of school, the en- e slant of education, according to report presented to the Evangeli- Church in Germany, "tends to more and more based on a dia- tical and historical materialism ich is atheistic, and Christian rents have no opportunity of pro- ting their own children from the ritual difficulties which result." e report continues, "The Christian th is often treated with contempt d this situation is tolerated, en- raged, and even abetted in schools d state educational institutions." It is inevitable that the continu- campaign of propaganda which nfronts the church in the commu- t-dominated countries on all sides having its effect. Billboards, post- , newspapers, loudspeakers, and dios all chorus the theme of active alty to the state. It is drummed o people from every side during of their waking moments. One nders how it is possible that chil- n born into such a world can w up to know the truth and to ept it.

Estimates as to the effect of this continuous campaign to win the young people for communism vary greatly. But an outstanding bishop in the East German church, who courageously and successfully battled against the communist-inspired atheistic youth "dedication" ceremonies, has warned that "time does work for the reds and we are losing our youth." Is is generally agreed that the communist youth movements, while they have not involved a large percentage of the young people of the church in East Germany, are gaining in strength both there and elsewhere.

Economic Pressures

In addition to the problems confronting the children, which also, of course, are problems for the parents, in many cases still greater problems are faced by the parents themselves. Opportunities for economic advancement and economic stability are very definitely correlated with party affiliation. Persons who are considered "dependable" from a political standpoint do not experience great difficulty in earning a livelihood. It is difficult, if not impossible, however, for a true Christian to be a "dependable" person. Here's how the problem arises:

A Christian man, aged 47, was teaching in a school system behind the iron curtain. At a teachers' meeting one day, the representative of the government informed the teachers that it was the wish of the party that every child in the school be given a strong invitation and encouragement to join the *FDJ*. Each teacher was to be responsible for his own students. Contact was to be

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made not only with the youngster at school but also by visitation with the family.

Our teacher friend had only one thoroughly trusted associate on the teaching staff of the school. He spoke to this man at the conclusion of the meeting and expressed his reluctance to follow through on this program. He found his friend of a like mind.

Two weeks passed and neither of the teachers had made any comment to their students or the parents about the *FDJ*. Another teachers' meeting was held. To the utter amazement of our teacher friend, his trusted fellow teacher stood up before the group and openly divulged the confidence that had been placed in him. He then proceeded to denounce his fellow teacher, indicating that he himself was certain that he would be able in the near future to get all of his children enrolled. Later our friend learned that, through threat of reprisal against relatives, pressure had been brought to bear on his friend which forced him to yield.

The friend was indeed penitent for what he had done. He later helped make arrangements for our teacher friend to escape while he himself remained to live a lie and struggle with his conscience. How could he give a Christian witn and remain in his position?

Witnesses For Christ

The fact remains that many making a real Christian witness ev in the face of opposition and da ger. In East Germany, it is estimat that between 80 and 90 per cent the children of Evangelical Prot tants are receiving religious instr tion in the churches on a volunta basis in spite of the difficult placed in the way of the progra and the discriminations shown those people who participate. It w the united witness of the church a its lay members who insisted their children's instruction and co firmation that greatly diminished t effectiveness of the communist p ty's youth dedication service (*Ju end Weihe*), which was designed replace confirmation.

Lutheran World Action funds we given to help in the erection schools for catechists. These scho trained lay men and women to ser as instructors of the Christian fai among the youth of the churc Thousands of lay people have giv willingly and freely of their tir and energy in order to take part this program. All who give the consent to this program, whether active participation or only by co sent for their children's particip tion, are subject to special attenti by the authorities and in many cas to economic reprisals. Many perso who have the ability to earn a go livelihood and to produce well their society are living at the lev of subsistence, if not below, simp because they refuse to hide the fa that they are Christian.

he economic pressure is not only cted at the Christian home but at the church. The church tax no longer be collected by the e. The state has gone so far as set up information centers at ch information will gladly be n regarding the procedure a per- should follow in withdrawing membership from the church. In e of this, financial contributions do come on a voluntary basis. be sure, they are not nearly large as they would have been ough the system of taxation, and financial status of the church is te serious. But the church is still re, still active, and still faithful the hearts of thousands.

Can We Refuse?

hose who have fled from behind iron curtain for religious rea- s may or may not be in the ma- ity. There are many of those who e left who have been profoundly ected by the materialistic environ- nt from which they have come. e staff of *Hilfswerk* and the rep- entatives sent by the Lutheran ugee Services to process refugees ort that, in many cases, the hope an easy road to a comfortable had inspired their departure. It been indicated that propaganda m the West was instrumental in ing the impression that such a on could become a reality.

n all fairness, it must also be l that many of those who came refugees to this country under refugee program of our church have had motives and goals ch were in no way related to istian freedom or Christian life.

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What shall one say to these things? Should we not have helped? Should we have refused to accept all we could into this country, where we would be free to teach them of the love and mercy of God through Christ? Could we have refused to help those who stood in need (for they could no longer turn back)? To these questions the church has answered, "We cannot refuse." We hear the words of Christ, "Inasmuch as you have done it unto one of the least of these . . . ."

But having given that answer, we become a part of the story too, don't we? We ought to ask ourselves just how clearly the love of God through Christ is seen by the stranger to our country in the world of business, politics, entertainment, or even in our own lives from day to day. This is more than food for thought! It is a reason for action!

Significant Lay Movements

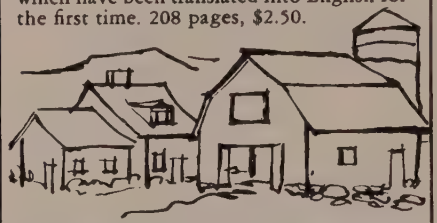
Born out of the oppression of the churches in World War II were two significant lay movements which should be of interest to men of the Brotherhood.

Dr. Reinhold von Thadden, an outstanding Lutheran layman, was large-

PRAYERS OF THE REFORMERS

By Clyde Manschreck

Here at prayer are the great Reformers of the 16th century—Calvin, Cranmer, Luther, Melanchthon, Coverdale and others—in a historic collection of prayers, many of which have been translated into English for the first time. 208 pages, $2.50.



SEVEN DAYS OF THE WEEK

By Rita F. Snowden

For all who have faith and want more of it, these 39 beautifully written brief messages on the common everyday things are full of rich meaning. Glimpses into the lives of Schweitzer, Hanns Lilje, Kagawa, Eisenhower and others provide fresh Christian insight. 132 pages, $1.95.

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ly responsible for the development of one of the most famous Christian gatherings of modern times, known as *Kirchentage* (Church Days). One of the most significant of the *Kirchentag* meetings was that held in 1954 in Leipzig. For a brief time, the iron curtain was raised. The hearts and hands of Christians in the east and west were united again as they found in each other and in their Lord a renewal of direction and purpose for their lives. And a renewal of courage and strength to fulfill it. The 400,000 who assembled for the final worship service had come from many parts of the world. Many were there at the risk of personal reprisal upon their return. Yet as the chorus was swel in many languages to sing the do logy, it seemed as though time a situation had been removed and stood for those brief moments one under Christ who frees a unites.

At about the same time t the *Kirchentag* began, a movem known as the Evangelical Academ was begun by Theologian Heln Thielicke and Pastor Eberhard M ler. It was their purpose to bri together people from all walks life in order that they might c sider the problems confronting th and come to some conclusion as ways in which their problems cou be solved. It was determined t these discussions should not be church people only but should a provide a means of contact w those who had disassociated the selves from the church.

Since the first meeting in 19 many conferences have been he with representatives from all wal of life approaching problems co mon to their own vocation or their nation. The religious eleme in a recognizable form was not do inant in these academy meetin While a service of worship w held each day, attendance was nev compulsory. Representatives of t church learned soon that approac ing problems in traditional theolo ical patterns served only to dimi ish the rapport between them a those outside the church.

The academy movement has gro to the point where each year so 700 conferences for different pr fessional groups take place in Ge many alone. Today some 18 aca

ies are located in Germany. Quite turally, it is the desire of the ademies and those who direct em to build the Kingdom of God the hearts of men. Experience has own that this cannot be done uni-rsally in a short time. Being con-nt for a time to accept working gether the problems for the com-on good with formal religion and igious avenues in the background ems to be the best course of ac-n.

Oppression in Latin America

From the troubled scene of the urches in Europe and their heroic uggle to fulfill their calling in rist, we turn briefly to another rt of the world where Christians nd under another kind of oppres-n. The following excerpts from e Latin American *Lutheran*, a wsletter published by the Luther-World Federation Committee on tin America by its director, Dr. ewart Herman, are illustrative:

The wages of Intolerance. Since 1948, 47 Protestant churches have been des-royed, the last of them on July 16 this ear. This was a Baptist Church built in 951 and located in La Elvecia (Caldas), which had an average attendance of 100 ersons. Three weeks before the burning, anatical Catholics fired shots into the hurch and the police inspector informed he pastor to leave town as he could not ake responsibility for the safety of the hurch. About the same time, two women nissionaries were arrested in the same province. One of them 82 years old who had served in Colombia for 30 years. Since anuary, 1946, the minister of government, Dr. Pabon Nunez, has ordered the closure of 40 churches. The list of murdered Pro-estants in eight and one-half years has rown to 75. But even out in the mission erritories which are the exclusive pre-erve of the Roman Church, thousands of vangelical Colombians are still worshipping uietly in homes or open fields.

August-September 1956

The eight-year long period of persecution and discrimination suffered by the Protestants of Colombia erupted into new violence late in September and early last month. Two Presbyterians—one a ruling elder—were killed and another ruling elder was seriously wounded near the town of Cartago, State of Valle, in south-central Colombia. And the lay leader of a Protestant congregation some 60 miles north of Cartago was murdered with two friends. This brings to 78 the number of Colombia Protestants known to have been killed since 1948 because of their faith.

October-November 1956

The above excerpts speak for themselves of events that many in this country might refuse to believe. The loved ones of those whose lives

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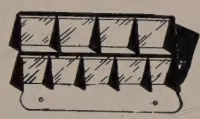

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were taken know that it is all true.

We have touched on comparat ly few of the critical areas of world with regard to freedom Christians in fulfilling their Ch tian vocation. We could go on much greater length to tell of destruction of churches or the cible closing of churches in m other countries. It is hoped, h ever, that this brief glimpse serve as a challenge and an insp tion which will prompt us to s new opportunities for Christian ness. The promises of our Lord, " I am with you always," and, thou faithful unto death and I give thee a crown of life," h meant much to those who stand der oppression. If we take our st for him, with them, we too will f ourselves under oppression. We, t will appreciate the promises of G that stand so sure.

For the Leader

This topic can be most useful if adequ time can be allowed for discussion questions as well as for the actual t presentation.

It is suggested that the leader confer the pastor at some length and have mate ready to use in the discussion period. story of Lutherans working together thro the Lutheran World Federation, the Nati Lutheran Council, Lutheran World Act the Lutheran Refugee Service, and Luthe World Relief to meet the needs of huma in many areas of the world might well drawn into the discussion. Your pastor sh be able to provide you with information these various organizations.

For Discussion

1. What can we do to help those are oppressed?

2. What can we do to make our Chris witness more effective as individuals? A Brotherhood? As a congregation? As a chu As a community? As a nation?

3. What are some of the subtle way which we are tempted to compromise faith?

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What would your family need if you died?		*How do their needs compare with your present coverage?*	
For last expenses (Experts say you should allow about half of your present annual income.)....	$_____	**Social Security** (Maximum family benefit is $200 per month. Widow and one child would receive $132.80 per month, for example, if your average monthly income were $250—$162.80 per month if you had been earning $350 or more each month.).....	$_____
For monthly income (Your family probably could get along on about half what you are now making each year. Multiply this figure by the number of years you want to provide the income.).....	$_____		
To pay off mortgage.....	$_____	**Present life insurance**.....	$_____
For emergency fund (This will vary widely, but most financial advisors feel a family should have at least $500.).....	$_____		
To educate children (This depends on the college, and where you live, but you probably should figure approximately $1000 per year, per student.).....	$_____	**Miscellaneous** (This would include savings, stocks and bonds, money from rental property, etc.).....	$_____
TOTAL NEEDED	$_____	**TOTAL PROVIDED**	$_____

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